



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

**What Does Christianity Mean?** The Cole Lectures for 1912. By William Herbert Perry Faunce. Chicago and New York: Fleming H. Revell Co., 1912. \$1.25 net.

In the stimulating lectures delivered on the E. W. Cole Foundation at Vanderbilt University last spring, President Faunce has furnished a point of view for judging Christianity which is in accord with the modern voluntaristic trend in philosophical thinking and is at the same time thoroughly practical and inspiring for those who care more for the experienced values of religion than for formal analysis. Christianity is defined in terms of purpose. "It is the revelation of the persistent loving purpose of the eternal God and the implanting of that same purpose in man." When once this forward-looking definition is accepted, we shall see the abandonment of painstaking attempts to identify Christianity with some past formulation or with some fixed system of doctrine. Christianity is too large and too vital for such definition. The second chapter, on "The Meaning of God," frankly accepts some of the logical conclusions involved in the conception of never-ceasing purposeful activity. If we are not able to say that the creative work is finished, if we are compelled to think of God as having in some sense a growing experience, "even such a God would be a higher object of worship than the solid block of imperturbability that metaphysicians call 'the Absolute.'" Other chapters bear the titles "The Basis and Test of Character," "The Principle of Fellowship," "The Aim of Education," and "The Goal of Our Effort." In all these realms the author's wide experience as a pastor and a college president furnish innumerable happy and suggestive illustrations of the themes which he is discussing. Character is determined by asking what a man intends in his life. To seek to realize the purpose of Jesus involves closer discipleship than to hark back to the precepts of Jesus or to debate concerning his metaphysical nature. Fellowship in the recognition of a common purpose is both more practicable and more in accord with the spirit of Christianity itself than is organic unity of churches based on an appeal to an authority coming out of the past. Education has ceased to be concerned primarily with the receptive powers of children, and is now facing the duty of preparing the growing mind to face the future. The kingdom of God, the goal of our effort, is to be realized in the future, and is the source of our inspiration for the tasks of personal and social religious effort. A book so vital in content and so enthusiastic in spirit cannot fail to kindle in those who read it a new sense of the latent power of Christianity which may be released when we cease to expend our energies in debating obsolete theological issues and bring to bear upon the future the rich and varied inheri-

tance which is ours. It should be added that the literary style sweeps one along with constant exhilaration, giving refreshing emotional reinforcement to the ideals presented.

**The Preacher: His Life and Work.** By J. H. Jowett. New York: Hodder & Stoughton. \$1.25 net.

Dr. Jowett's Yale Lectures on Preaching are at once a literary delight and a spiritual inspiration. These are not dry lectures on homiletics and pastoral duties, but the confidences of a master workman who is telling the apprentices how he found the way into his skill in his calling. Yet there is much in these lectures that has to do with the technique of the minister's business: the building of the sermon, the organization of worship, pastoral ministry, institutional efficiency. A minister will find the book full of practical hints, and these subjects are treated with freshness and genuine power.

Dr. Jowett is an individualist in religion. His strength is in his utter sincerity, his simple clear sense of the fellowship of God, his passion for the salvation of the individual man. All that was so powerful in Spurgeon, in Moody, in the spiritual preacher back to Bunyan and Baxter, is found in Dr. Jowett. And his expression of his faith has a beauty of style, a charm and simplicity, a richness of felicitous biblical quotation (albeit with the allegorical freedom of the mystic, e.g., in the use of the Song of Songs), that puts him in the front rank of the preachers of his type. He frankly distrusts the preaching of a social gospel. He warns the coming preacher against living with the prophets instead of with the apostles and evangelists. He sees a peril that the pulpit of today will be concerned with "the Old Testament message of reform instead of the New Testament message of redemption." Dr. Jowett's fine challenge for personal religion will do every preacher good. But his antithesis is unfortunate. Were not the greatest prophets evangelists and the greatest evangelists prophets? Was not Jesus the supreme prophet-evangelist? And are not reformation and redemption ultimately, if one go deep enough, the same thing? We must save men and we must save society, and we cannot make the one the concern of the pulpit and the other the concern of the platform. The preaching of the kingdom of God must never lose its social emphasis.

The Home University Library (Henry Holt & Co., New York, each 50 cents net) contains some admirable little books dealing with philosophy and religion. Among those which have most recently appeared are three. Professor B. W. Bacon's little volume on *The Making of the New Testament* takes up rapidly the life of

Paul and his various letters, and follows with the literature of catechist and prophet and what he calls the literature of the theologian. The Gospel of John is introduced by a discussion of canonization and inspiration. It is a capital piece of thoroughgoing scholarship, and gives the reader the desired impression of the relation of the Christian literature of the New Testament to the actual life of the times.

Another book is G. E. Moore's *Ethics*, which covers the ordinary field of ethical discussion with particular emphasis upon utilitarianism and the objectivity of moral judgments. The book is not written in altogether fullest sympathy with the most recent discussions in ethics. The book involves three general principles: a thing is intrinsically good only when it either is or contains an excess of pleasure or pain; second, a thing is better than another on the basis of its goodness or badness; and third, the intrinsically better must always be preferred to the intrinsically bad. The volume concludes with a discussion of intrinsic value.

The third volume is that of Louise Creighton, *Missions, Their Rise and Development*. It is, as the title indicates, a rapid historical sketch and is written with considerable vividness. It is so far brought up to date as to mention the Edinburgh Conference. Anyone who wishes a rapid review of the present situation in missions could not do better than to read this little volume.

In *The New Immigration* (Macmillan, New York, \$1.60 net), Mr. Peter Roberts has written a popular book picturing the new immigrant in all his relationships, and he adds a plea for the "square deal" from the government, from industry, and from the American people.

The new immigration is that which comes from southwestern Europe and which since 1896 has formed the major part of our foreign population. The material has been gathered largely by personal study and is replete with "cases." Beginning with the multitude of motives, religious, moral, and economic, which have stimulated this movement, the author pictures the new arrival, his temptations and hardships, on shipboard, in Ellis Island, by train, and at his destination, with incidental criticisms and suggestions as to the treatment of the foreigner by the government and the people.

Mr. Roberts touches on the city character of the new immigration, the colonizing habit, the "stag" boarding-house, the political, religious, and industrial leader and the numerous societies, religious, benevolent, radical, military, social, and national.

Education by voluntary organizations and by individuals through the churches, the Y.M.C.A.'s, etc., is the chief constructive suggestion of the book. As an introduction to

the study of the immigration problem by such voluntary organizations this work will be exceedingly valuable for its wealth of personal material and the exhaustive though sketchy way in which it covers the field.

This seems to be a time of small handbooks, written by recognized specialists. One of these is the Short Course Series edited by John Adams. The volumes composing it are of the nature of expository discussions of the Bible and will serve to make biblical literature inviting to the general reader. The volumes that thus far have appeared are *A Cry for Justice—A Study in Amos*, by Professor John E. McFadyen, *The Lenten Psalms*, by the editor, Rev. John Adams, and *The Beatitudes*, by Rev. R. H. Fisher (Scribner, 60 cents each). Of the series announced practically all are to be written by English and Scotch theologians, and as the series is without American contributors its various volumes may be taken as an example of the expository preaching of the British pulpit—and very good preaching it must be. If these little volumes do nothing more than stimulate an interest in the expository use of the Scripture, they will serve a very useful purpose.

The scholarship and real homiletical feeling are well combined in their pages. They would make capital Sunday reading for men who want something a little more scholarly than the average sermon, and at the same time something more vital than technical commentary.

Professor Abram S. Isaacs, of New York University, publishes a rather small volume entitled *What Is Judaism?* (Putnam, \$1.25). In this Professor Isaacs discusses sympathetically the history of the Jew. His sympathies are modern in that he regards Judaism as a religion of daily life, of growth, unmechanical, and broad. As a Modernist he would hold that the rabbinical elements are not so essential as the inward spirit. In his discussion of Jewish characteristics he very naturally sets forth the idealistic side of his fellow-countrymen and reaches there a hopefulness which he carries still farther in his discussion of the possible future of Judaism. At this point he leads up to Zionism, but does not discuss the matter very vigorously at any place in his volume. He gives a full discussion of the contribution of the Jews to literature, and of Jewish literature itself. He further deals briefly and superficially with the Talmud, the Cabala, and with the various other aspects of Jewish life. It is interesting and informing reading, although Professor Isaacs never plows very deep beneath the surface. There is room for a thoroughgoing treatise in the very field that Professor Isaacs treats in his journalistic fashion.